

J. W. A
LADY'S
Religion:
IN A
LETTER

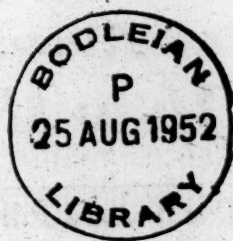
To the Honourable
My Lady Howard.

The Second Edition.

To which is added,
A Second Letter to the same
Lady, concerning the Import
of Fear in Religion.

By a Divine of the Church of *England.*

L O N D O N :
Printed for *A. and J. Churchill* at the
Black-Swan in *Paternoſter-Row.* 1704.



THE
PUBLISHER
TO THE
READER.

THE Letter of Religion, which is here reprinted, having taken a course into the World, by being translated into several modern Languages, I found that a very particular Critical Observation upon it was annexed to the *French* Translation. This Letter of Remarks was written, as is commonly believed, by a very learned and judicious Foreigner, well
A 1 known

The Publisher to the Reader.

known in *England* for his great Skill in *Critical Learning*. I have published a Translation thereof before this Impression; omitting what he wrote concerning his Friend's Translation of the Letter into *French*; well hoping, that the impartial Judgment of so able a Critick may delight the Reader, and recommend the Book.

THE

THE
P R E F A C E
TO THE
French Translation.

————— I Do not know whether this small Treatise will meet in the World with more Criticks or Admirers; but whatsoever happens, as I have told you already, so I tell you again, that in my Judgment it is an excellent Book: should any one convince me of the contrary, I shall readily renounce the Opinion I have of it. But as I am as yet persuaded, that this small Treatise contains nothing but what is every way conformable to Reason, and the Doctrine which Jesus Christ came

The Preface to the

to preach upon the Earth ; so I am ready to declare as much to any one who shall ask my Opinion herein. I am always us'd to do so in what relates to any important Truth ; being of Opinion, that a Man cannot be silent on such an occasion without betraying his Conscience.

If I am not mistaken, the design of our Author was to make appear, that the Christian Religion ought to be levelled and accommodated to the reach of the meanest Capacity ; and that by consequence it ought not to be confounded with those subtil and abstruse Questions with which Divines make so great a noise ; and upon which they have wrangled for so many Ages : This, I say, is the design which the Author of this Work propos'd to himself ; and in which (it seems to me) he has very happily succeeded ; in giving us a true and faithful Description of Religion, such as Jesus Christ taught

French Translation.

taught Mankind; full of Wisdom, easy to be explain'd, and every way adapted to the Capacity of the Illiterate, of Women, and of the meanest sort of People, that is to say, of the greatest part of Mankind.

Supposing then that Religion is for the use of the vulgar and unlearned, which no one, I believe, will be so bold as to deny, I do not see what can reasonably be objected against the design of our Author, or his manner of Performance; the description he gives us of Religion represents it to be of easy examination, and extreamly clear and plain. Now, is it not requisite that it should have these Qualifications to be within the reach of the greatest part of Men? who being necessarily obliged, as our Author observes, to provide for their own and Families Necessities, to perform the common Duties of Life, cannot apply them-

A 4. selves.

The Preface to the

selves to the examination of a Religion that should be hard to be understood, or requiring a long examination.

Shall we object, that our Author has forgot several famous Controversies in Divinity? but if these Controversies make any part of Religion, we must then retract what we but now supposed, viz. that the Christian Religion ought to be for the use of the Simple and Illiterate, as well as for the Learned. We must then say, That Religion was then given to Men only to exercise their wit, or to improve their Talent in disputing with one another; whereas, if we may believe St. Paul, God revealed it to us to teach us to put away our ill habits, and to live soberly, righteously, and godly in this present World.

I see

French Translation.

I see plainly, that to judge of Religion, by the Idea which the Apostle gives us thereof in that place, it is admirably calculated for the use of all those Persons who are incapable of a long Application of Mind, and who have neither penetration nor leisure enough to give up themselves to the study of curious and subtle Inquiries, not easily to be resolved.

But I cannot comprehend how the same Judgment can be made of the Controversies which have reign'd among Divines for so long a time, they are so very abstruse, that even among those who make it their study to explain them to others, there are but few who perfectly comprehend what they turn upon. Yet it is not sufficient to know well the knotty part of the Question, unless we can give the true solution of it. But can any thing be more difficult than

The Preface to the

positively and absolutely to determine a Matter among so great a number of different Opinions? No sooner hath a Divine pass'd his Judgment upon one of these Controversies, but he is immediately oppos'd by other Divines, who give quite another determination: Upon which others arise, who make up a third Party follow'd by a fourth, which being contrary to all three, is again attack'd by fresh Combatants. Now if Religion should consist of such Controversies as these, what will become of the poor illiterate Laity, who are not able to understand even the very Words or Terms made use of in these Disputes? Must poor Country People adhere to their Curate's or Minister's determination blindly, and without comprehending it?

But supposing that we cou'd understand our Divines determinations
(of

French Translation.

(of which Experience shews us the contrary) is that sufficient to give us a right to approve of them? No certainly, for we must also understand the Reasons of their Adversaries: And then having compar'd the strength of their Arguments with that of our Divines, we are to embrace and adhere only to that Opinion which shall appear most agreeable to Reason. People may cavil as much as they please, but after all this is a Matter, which, according to the Laws of Justice and Equity cannot be dispensed with. You and I know very well such and such a Minister, who preaches every day against certain Hereticks, hath never seen so much as the covers of their Books, nor known their Titles; Pray y' tell me how can we in good Conscience determine our selves upon what such Divines shall lay to the charge of their pretended Hereticks? Should we approve of a Ma-
hometan

The Preface to the

hometan who would believe all that a Faquir, who had never read the Gospel, should deliver in a Mosque against the Christian Religion? the case is exactly parallel.

You will perhaps reply, that a Preacher of Controversy does not only establish his own Opinion, but at the same time he confutes that of his Adversaries; and tho' he has not read their Books, yet he has seen Passages taken from them in the Books of some learned Professor of his own Party. But, Sir, who will assure you, that this Preacher or Professor has given a true and impartial account of the Opinions which they refute? How will you know that they do not disguise or suppress some of the best and strongest of their Adversaries Arguments? We see daily, that a Story, in which no body has any Interest, is changed and falsify'd as it passes through disse-

French Translation.

different Mouths. With how much greater reason ought we to fear and suspect, that a Man who undertakes to refute another in the presence of a numerous Assembly, will, either willingly or otherwise, weaken, as much as possible, his Adversaries Reasons, the more easily to destroy them, and thereby to secure to himself the honour of a Triumph: therefore it would be an act of great temerity to condemn those whom the Chiefs of any Party are pleas'd to stile Hereticks without reading them.

Besides, tho' our Divines and Preachers should have given us a faithful Account of their Arguments, we cannot condemn them upon such a report, without being guilty of the greatest Partiality; for a Judge that should condemn a Man upon the bare report of his Adversary, without ever hearing what he could say
in

The Preface to the
*in his own defence, is an unjust
Judge, tho' in reality his Sentence be
according to justice. An Heathen
Poet hath long since told us that,*

*Qui statuit, aliquid parte inauditâ
alterâ
Æquum licet statuerit, haud æquus
fuerit.*

*If the Heathens have known by
the sole light of Nature, that no
body ought to be condemned, without
having been heard, how can we dis-
pense with our selves for not obser-
ving that Rule which Jesus Christ
himself hath taught us in these ex-
press Terms, Judge not that ye be
not judged ?*

*It may possibly be reply'd by some
good Persons, that Precautions are
by no means so necessary in the Church
as in the Civil State, because Di-
vines have such tender Consciences,
as*

French Translation.

as not to disguise or weaken the strength and sense of their Adversaries Reasons. But, alas! they know little of the World who talk after this manner. We need but hear the Divines themselves in order to be convinc'd, that it is not safe at all to depend upon their Fidelity.

For without running back into the History of the first Ages, when the Bishops, true Court-Weather-Cocks, turn'd about with every little Wind, to conform themselves to the pleasure of the Prince; I say, without running back so far, do we not every Day hear the Divines complaining of their Adversaries unfaithfulness, reproaching one another for being made to speak against their own Minds, for horrible Opinions, for odious and detestable Consequences imputed to them, such as they never once dreamt of? Nor are these Reproaches to be found only among Divines of different

The Preface to the
rent Communions ; but even they of
the same Party, whenever divided
about the Explication of some par-
ticular Text or Doctrine do the
same thing. One may see them in
such a case falling upon one another
with greater Rage and Fury, than
if they were writing against the
professed Enemies of their Society.
We hear of nothing but false Impu-
tations, imperfect Quotations, and
malignant Reflections. And if we
believe the reciprocal Complaints of
each Party, we shall find reason to
conclude, that.

One's in the Right; and
T'other is not Wrong.

Furthermore, Divines who meet
together to examine those scanda-
lous Quarrels of their Brethren, and
put an end to the dispute by a de-
finitive Decree or Sentence ; Di-
vines, I say, so assembled wrest and
dis-

French Translation.

disguise the Sentiments of one of the Parties, and make 'em speak another sense than what was really theirs. The late difference between Monsieur Saurin and Monsieur Jurieu will here present it self to my Memory whether I will or no. I leave it to you to make the Application. One needs only to read the Prefaces of these two famous Antagonists, to be fully convinc'd, that he would do himself an Injury to place a blind and implicit dependance on the Truth and Fidelity of Divines, whether apart or in Convocation, and this according to their own Confession.

*The conclusion fram what has bin said, is this, that Religion does not consist in those subtle and abstruse Questions about which Divines have been divided in their Opinions for so many Ages, since the Common People do not understand them, and
are*

The Preface to the

are in an absolute Incapacity ever to do so ; for does not Jesus Christ expressly declare, that he came to preach the Gospel to the Poor : from whence it necessarily follows, that his Doctrine ought to be proportionate to their Capacities : And such it is in effect, as any one may see plainly, by reading over the Gospel ; as the Author of this Book hath in few words clearly made out.

*We may conclude also from hence, that we ought to take care, that we make not our selves a Party with Divines, by siding in their passionate Contests, since it is not in our Power perfectly to know the Differences between them : There being no danger in a Man's forbearing to give his Judgment upon these Matters, which he does not understand ; but we cannot lawfully condemn both the Opinions of a Man,
and*

French Translation.

and the Man himself, (for in true Divinity these two go all together) without just and cogent Reasons moving us so to do. This is visibly exposing our selves to the same Punishments which we judge to be due to them whom we condemn so rashly; that is, if we damn a Man for holding such or such Opinions, which we our selves, by our own study and diligence, could not be throughly acquainted with, have we not reason to fear lest we also should incur the same Damnation for passing so rash and hasty a Judgment? the Declaration which JESUS CHRIST hath made us in this case cannot be more express than it is; Judge not, (saith that Divine Preacher) that you be not judged; for WITH WHAT judgement you judge, you shall be judged. And WITH WHAT measure you mete, it shall be meted to you again. Matth. 7. 1, 2.

To

The Preface to the

To be able to pronounce decisively upon the Disputes of Divines, one must plunge himself over-head in reading a great many large Volumes, full of barbarous and unintelligible Terms ; and also of intricate and endless Questions. But our Profession does not allow us so to play away our time : Let us not then concern our selves in judging of such Controversies, but rather leave to the Divines the sorry comfort of disputing eternally and bitterly against those who contradict them. I am in doubt whether they will save themselves by those means ; but this I am sure of, that we should run the risque of losing our selves, if we should second them in their passionate Contests ; not knowing why, or for what cause we do so. 'Tis sufficient for us to satisfy our selves with the knowledge of God's Will, as it is clearly revealed to us in the Gospel.

French Translation.

Gospel. Let us endeavour all we can to put it in practice : Let us love one another, and do unto others as we would they should do unto us : Let us live without envying, being contented with that state of Life which God has been pleased to call us to ; and let us labour in earnest to correct in our selves what we find amiss, and to make continual improvements in Virtue ; and by this means, when this Life is ended, to secure to our selves the possession of an eternal happiness. This is properly our Business ; and it is no small work if we acquit our selves therein as we ought to do.

*Having thus freely given you my Thoughts concerning Divines and their Disputes, I perceive that I have spoken in too general a manner. We must give every one his due. It is not true that all Divines are equally insatuated with
The-*

The Preface to the

Theological Controversies. There are some who Jay with St. James, that Pure Religion, and undefiled before God, is to visit the Fatherless and the Widows, and to keep himself unspotted from the World. Such is the Author of the Lady's Religion ; for he is a Divine of the Church of England : You know it no otherwise than by the Title, which oftentimes is deceitful : But I was informed so by a learned English Gentleman, who writ to me from London ; and assur'd me of it as of a known and unquestionable Truth.

*Give me leave to add one word more upon the occasion of writing this Book. You must know that the Author being consulted by the Lady Howard, upon the manner of preparing ones self for the Holy Communion, took occasion from thence to draw this excellent Portraicture
of*

French Translation.

of the Christian Religion, to the end that he might shew what are the Duties which its Profession obliges us to at all times, both before, at, and after our preparing for that Holy Ceremony. Do you not admire this Answer? for my part I am of Opinion, that our Author could not have given a more excellent proof of his solid Judgment, and the knowledge he hath of the true nature and genius of Religion. The most part of Men reduce Religion to some particular Acts of Devotion, practised at certain set times; but they are grossly mistaken: Religion does not consist in certain Formalities, depending on certain Times and Places, but in a constant habit of watching over our Conduct, of conquering our Passions, and studying incessantly to grow more and more Virtuous. This is what your Author has happily made good, and wherein he has given us such
ex-

The Preface, &c.

excellent Directions, which, if seriously apply'd to and practis'd, will be of great use and service in the Reformation of Manners. This, in my Judgment, is one of the best Performances in his Treatise —



A

A
L A D Y's
RELIGION.

M A D A M,

Since God has been pleas'd to incline your Heart to an early and serious enquiry after Religion, so that you are sincerely desirous to know the Will of God, in order to do it, I heartily wish you had laid your Commands upon one more able to assist you, than I am: who, being bred up in Age of Speculation and Controversy, have addicted my self to the study of Divinity more perhaps than to the Practice of Religion; and have
B been

A Lady's Religion.

been (I pray God forgive me) more desirous to furnish my Head with Notions, than my Heart with good Inclinations. I thought my self, by my Profession, chiefly engag'd in a study how to defend the Church by Law establish'd against all Dissenters, rather than to promote the common Cause of serious Piety; and whilst by the strange unaccountable Genius of this Age, I have been led aside to mix the Study of Politicks with that of Religion, I have been busily assisting the Office of a Minister of State, rather than doing the good work of a Minister of *Jesus Christ*.

Now although it has pleas'd God to make me in some measure sensible of those By-paths, in which I have sometimes walk'd, to the hinderance of that Duty unto which I ought intirely to have

A Lady's Religion. 3

have devoted my self ; yet I am apt to fear lest those Prejudices and undue Prepossessions of Mind may still remain within me, by which I shall be prevented from giving your Ladyship such an Idea of Religion, as is short, plain, and pure, free from superstitious Appendages, and separate from every by-interest.

But without doubt such as this is the true Spirit of the Christian Religion, every Line whereof directly tends to make us easy within our selves, kind and comfortable to one another here, and happy with God hereafter.

That our holy Religion is a wise Institution, will be evident to any one who considers that God is its Author, whose Wisdom appears in all his Works : Thus the frame of visible Nature being agreeably set

4 A Lady's Religion.

together, and having each part of it suited to useful and proper ends, demonstrates it self to be the work of divine Wisdom : in like manner the whole Plan of pure Religion, having also its parts suitable to each other, and every one of them agreeably set to the same good and great Design of the whole, does thereby prove it self to be the contrivance of an All-wise God.

And hereby the Wisdom of the Christian Religion will particularly appear, because every part of it tends to promote the universal good of Mankind ; for which reason the divine Founder thereof was nam'd *Jesus*, (that is) *Saviour*, because his only design was to save us from the prevailing Power of Sin, and from those Miseries in which that evil power would involve us.

Thus

Thus *Temperance* promotes our Health, *Justice* in our Dealings prevents us from sustaining the Re-
venges of the Injur'd, and gains us Trust among Men, with all the benefits which arise from thence. *Charity*, by promoting the common Good of others, draws back their Love and Affection to our selves ; while *Patience* preserves Quiet within our own Breasts, and *Self-denial*, by restraining our extravagant Appetites, establishes the just power of Reason over us ; thereby fitting us for all conditions of Life ; and thus the Law of *Christ* answers to the Character of Wisdom, by its agreeableness to the best design of God in the chiefest good of Man : and upon this account *Solomon* character'd the Idea of Religion under the name of Wisdom.

Beside these moral Duties, there are several Threats of God's Judgments, and Promises of his Favour contain'd in Christ's Institution; the former were wisely design'd to restrain us from Immoralities, which are our greatest Follies; and the latter to engage us in the practice of Vertue, which is our greatest Wisdom: The Threatnings prepare the way for the Promises, and qualify us to receive 'em; inasmuch as they shake off our Affections from ill Objects, in order for the Promises to fix them upon good ones. We must needs cease to do Evil, before we can learn to do Well.

Now although a due consideration of the Divine Nature will carry us on to the belief of a future State, in which he who is in perfection the best of all Beings, will
distinguish

distinguish the good from the bad by ample Rewards and just Punishments : yet because every ones Capacity may not be sufficient to make this wise reflection, therefore *Jesus Christ* was pleas'd (as the Gospel phrases it) *to bring Life and Immortality to light : i. e.* to give the World full assurance of a future State, in which the just God will distinguish Men hereafter, in such a manner as they shall distinguish themselves here ; and 'tis the wisdom of every one to preserve this belief in his Heart, and bear it always about him, because 'tis the most awful Monitor against our committing Folly, and yields the strongest encouragement to Virtue.

From what has been said, your Ladyship sees first what is meant by *saving a Soul*, viz. to deliver it from vicious Habits and fearful

Punishments; the fatal consequents of such Habits ; and by establishing Virtue therein, to recommend it to the favour of God. And secondly, that the Gospel of Christ was design'd to this very end ; and its tendency hereunto is its Wisdom. And thirdly, from hence you also perceive in what respect Faith in *Jesus Christ* is said to save us, *viz.* because this Faith is our receiving the Christian Moral for the Rule of our Lives, and the Threats and Promises contain'd in the Gospel, for the outward motives of our practice according to that Rule.

And from these three Considerations, summ'd up together, you may examine all the various pretences which differing Churches and Communions make to the purity of Christian Faith, so as to form a right Judgment of 'em ; for
that

A Lady's Religion. 9

that Communion which manifests it self to have no other design, than to assist its Members in saving their Souls from the power of Sin, by the Moral and Motives aforementioned, is certainly the purest Church; and that Faith which has no other tendency, is the purest Faith. So that if you form your self upon this Principle, you may pass by all nice Speculations, or profound Mysteries, which have no direct tendency to improve your Morals, without any hazard of Salvation.

Secondly, As the Christian Institution is wisely practical, so it is plain: or in other words, we may say, that as the wisdom of the Christian Religion appears first by its being *practical*, so it appears secondly by being *plain*. The obscure Answers which were given out from the old Heathen Oracles,

are now known to have proceeded from the indirectness of a designing Priesthood: who, to maintain their pretence of foretelling what shall come to pass, sent back all those who came to inquire after future Events, with doubtful and uncertain Answers. And it has been the observation of wise Men, that when any one affects to be dark and mysterious in his Conversation, either he has some indirect design in so doing, or else whilst he makes an ostentation of Wisdom, he does in reality but discover his Folly.

Now the Wisdom of God cannot be conceiv'd to aim at any other design in communicating itself to us, than the Information of our Minds in the nature of Good and Evil, and this in order to direct our choice; and all Instruction must of necessity be plain: since

A Lady's Religion.

11

since 'tis by things easy and familiar, such as at first sight we may apprehend, whereby we can be led on to the knowledge of Matters more remote and difficult : but obscure and unintelligible Doctrines can have no effect upon us beside unprofitable amusement ; and *whatsoever is by the wisdom of God laid out of our reach, can be no part of our concern.*

Farther, to what end did he give us intellectual Faculties ? surely not to amuse but to improve us, by enabling us throughly to understand each part of our holy Religion, which directly tends to that end, *viz.* our moral Improvement : as you will soon perceive, if you reduce the Christian Institution to its general Heads, which are these.

First, A Narration of Matters of Fact.

Secondly,

Secondly, A Declaration of moral Laws.

Thirdly, A Revelation of such Motives which are proper to enforce this Law upon our Minds. And

Fourthly, Serious Exhortations to refresh our Memories with our Duty: and earnestly to recommend it to our practice.

First, Your Ladyship sees, that the Matters of Fact contain'd in the Four Gospels, and the Acts of the Apostles (*viz.* the Travels and Transactions of Christ and his Disciples) are so plainly related, that you understand the Relation as easily as you read it. And *Secondly*, All Laws *must* be plain, because they are Directions. Now, obscure Directions are but Delusions.

A Lady's Religion. 17

ons. And *Laws* which are dubious and difficult to be understood, are *Traps* and *Snares*. And *Thirdly*, 'Tis as necessary that *Motives* should be very intelligible, because their design is to work strongly upon our Wills, by convincing our Understandings. Add to this *Fourthly*, That mystical and unintelligible *Exhortations* are ridiculous, upon which account *St. Paul* forbid religious Exercises to be perform'd in an unknown Tongue.

Now as the four Gospels and Acts of the Apostles contain Matters of Fact, Laws, and Motives; so the Epistles contain Exhortations to Seriousness and Piety, arising from the Laws, Facts, and Motives before-mention'd: and I take these Books to be sufficiently comprehensive of the Institutions and Ordinances of Jesus Christ: which

14 **A Lady's Religion.**

which ought indeed to be easily intelligible, because they concern the poor, weak, and unletter'd People as much as the Learned.

Nor can I see that the Doctrine of Christ was by him, or his Apostles, deliver'd first of all into the hands of the Learned, to be by them convey'd into the Minds of the Ignorant; but, on the contrary, 'tis manifest that our Saviour directed both his Discourses and Actions immediately to the common People, as well as to the Scribe; and in like manner did his Disciples address their Preachings and Writings.

From all this Discourse, concerning the clearness of Christ's Institution, you may spare yourself the needless trouble of reading abstruse and mysterious Points of Divinity. Nor need you suffer
your

your self to be amus'd with the pretended deep Speculations of profound Men, when you have the plain directions of a wise and a good God before you, in following whereof you shall meet with great Reward.

Thirdly, The Christian Institution is short. True and genuine Religion has always been summ'd up, and gathered together into a narrow compass, by those who best understood it. Thus *Micah* (6. 8.) speaking of God saith, *He hath shewn thee, O Man, what is good, and what doth the Lord thy God require of thee? but to do justice, to love mercy, and to walk humbly with thy God.* And our Saviour summs up the whole Law in our Love to God, and our Neighbour. And in another place, includes the whole scope of the Law and the Prophets, in this one Rule,

16 **A Lady's Religion.**

Rule, *Whatsoever ye would that men should do unto you, even so do ye unto them*; hereby directing us to make a right use of that Reason which God establish'd as his Oracle in our Breasts: to which we may at all times resort; and from whence we may be resolv'd in such cases as concern our duty to one another.

For as by consulting your own Reason, you know wherein you are justly dealt with, and wherein you receive wrong; when you are kindly us'd, and when otherwise: so from the same principle of Reason you cannot but know when you deal justly or wrongfully, and when you do kind or ill Offices to another; this one short comprehensive Rule, taking for its Foundation the Equality of Mankind, in respect of their common Nature, renders Religion it self a matter *sensible* unto us.

For

For I can feel the wound of a sharp slanderous Tongue as sensibly as that of a Sword ; I can feel the wrongs done to my self and Family ; and am as much sensible of the benefits I enjoy from the just and kind Dealings of those with whom I am concern'd ; and hereby I am in the shortest and plainest way admonish'd of my behaviour to others : And if this one short Rule were reduc'd to practice, the state of Paradise would be restor'd, and we should enjoy a Heaven upon Earth.

For hereby first all Persecutions for Conscience sake, which have occasion'd such violent Disorders, and vast effusion of Blood, would be at an end, because every one who has any Conscience, would most willingly preserve it free from the Impositions of Men in the worship

ship of God. To compel Men by Fire and Faggot to partake even of a delicious Entertainment, is a savage sort of Hospitality.

Secondly, All Factions in any State would be at an end, if every Member thereof were contented, that every one of his Fellow-Members, who was not an Enemy to the Government, might, having equal pretence of Merit, enjoy equal Privileges with himself.

Thirdly, The occasions of War and Law-Suits would be taken away. Since nothing but manifest wrong can be the just cause of either.

And *Fourthly*, There would be no private Quarrels, and uneasiness among Neighbours ; since by this Rule of doing as we would be done unto, all rash Censures, sharp Reflections, and ungrounded Suspensions

A Lady's Religion. 19

ons and Jealousies, which are the Seeds of private Animosities, are taken away. And hereby we may expect a plentiful store of God's Blessings among us, who will measure out his kindness to us in the same manner as we measure out ours to one another.

The reason why Religion should be both a short and plain institution, will appear if you consider the common Circumstances and Conditions of Men in this World. For though your Ladyship and many more, have leisure enough to read and digest whole Volumes of useful Knowledge (if there are any such) yet the greatest part of Mankind being necessarily imploy'd in making daily Provisions for themselves and Families, and discharging the common Offices of Life, cannot attend to any religious Institution which is either difficult or tedious. 'Tis.

'Tis certain, That the whole Life of Man is not sufficient for him to read all the Controversies which have been written upon pretence of Religion ; but 'tis as certain, That God never lays on us a greater Task than what he affords us both Abilities and Opportunities to perform : wherefore we may conclude, That since the Duties of Religion are laid in common upon all, the poor Day-Labourer must have ability and opportunity sufficient to instruct himself therein, without hindering the constant work of his Calling. And in all this the Wisdom and Goodness of God are made known, by adapting our Duties to our circumstances of Life.

From hence you may save your self the trouble of reading the long and tedious Disputes, which with such intemperate Zeal are always
in

in agitation among the several Parties of Christians. Indeed the true Christian Institution being short, it cannot admit of being spun out into long Controversies : And tho' I have read many Books of Controversial Divinity, I do not remember that I have met with any one Controversy about the matter of *meer* Religion ; as whether I should maintain in my Heart a high reverence and veneration for Almighty God ? Whether I ought to walk before him in Sincerity and Uprightness ? Whether or no I should be thankful to him for all the Benefits which I have receiv'd from him ? Whether I shall submit to his Will with Patience, and endeavour to govern my Passions, to bring them to a due moderation and temper, by making them subject to the Law of Reason ? Whether I should be true to my Promise, just in my Dealings, charitable

ritable to the Poor, and sincere in my Devotions? Whether I should be temperate and sober, modest and chaste, and demean my self in an humble, civil, and agreeable manner towards those with whom I converse? Whether I should be heartily sorry when I come short of my Duty, and should be watchful in the denial of my irregular Appetites, Passions, and evil Inclinations for the future? In short it has not (that I know of) been disputed whether Justice, Benignity, Meekness, Charity, Moderation, Patience, and Sobriety, should be receiv'd into our Affections? Or whether we should love God and our Neighbour? *Orthodoxy of Faith* is made the pretence of Controversy, but the one thing necessary is *Orthodoxy of Practice*.

I know your Ladyship will not be pleas'd with a Discourse upon
the

the subject of Religion, unless Devotion have its due place in it ; nor ought it indeed to be left out, because Thankfulness is a necessary *part* of Religion, and Prayer is the *Preservative* of the whole. A frequent repetition of our Thanks for all the Benefits we enjoy, preserves in our Minds the consideration of God, as the greatest and best of Beings ; and thereby nourishes Veneration and Gratitude. In like manner Prayer for Pardon of Sin, and preservation of our Persons, is a constant Recognition of the Mercy and Bounty of God. But Prayer against the Power of Sin, is the actual withdrawing of our Inclinations from Evil ; and Prayer for any Grace is an actual application of our Minds, to attain the particular Virtue for which we pray.

Now

Now although I would not advise you against set Hours and Forms of Devotion, either private or publick; yet I would rather recommend a sort of habitual and occasional Devotion, as very proper to preserve the strongest Impressions of Religion upon your Mind.

It may be observ'd, that many who are very punctual in keeping to their exact times and forms of Devotion, have fallen short of any visible improvement in Virtue. The same Pride, Frowardness, Falshood, Covetousness, and bitterness of Spirit, have appear'd in many who have been constant frequenters of the Publick as well as Closet Forms of Prayer; as if God had not been in all their Thoughts. The reason whereof seems to be because their formal Petitions supercede

percede their habitual Endeavours. Men are apt to think, that since they spend in every Day such a portion of Time in Prayer, they have done all their part: And so they leave God Almighty to take care of the event. And this is indeed all we can do when we make our Petitions to our Benefactors upon Earth, *viz.* offer up our Requests to them, either by Word or Writing, and then only expect their Answer.

But 'tis otherwise with relation to God. Our Petitions to him must not take off from our constant Endeavours to perform that Work for which we pray his Enablement. And this occasional Devotion, which I would recommend, is in its own nature a constant endeavour after Virtue, as well as a serious Petition for it. For it ariseth from a frequent observation
C of

26 A Lady's Religion.

of our selves in our particular occurring Circumstances ; from which observation suitable desires will almost necessarily flow. As if at any time I find that I have done an ill thing, immediately upon the discovery, I beg God's Pardon, and resolve to make recompence for the ill I have done. Or if I have design'd any Evil in my Heart, and presently beg Pardon of him who knoweth the Secrets thereof ; in so doing I have given check to its progress. In like manner, if I have spoken scandalously, rashly, or injuriously concerning any one ; and upon Recollection thereof I ask forgiveness of God, and desire that I may not do the like for the future : but on the contrary, that I may govern my Tongue better ; in all this I am labouring to withdraw my Soul from evil, and to form my self upon a principle of Virtue. Every

Every Night and Morning are proper times of leisure to call to Mind the Preservation, Support, and Advantages we have receiv'd the Day or Night preceding. And this Recollection being accompany'd with Thankfulness to our Great Preserver, is the actual continuance and carrying on of our Gratitude to God. If I perceive Pride or Passion to arise in my heart, so that I am apt to put a great value upon every thing I do, and despise others : or if I find myself eagerly concern'd for any little worldly Advantage, or any small punctilio of Honour ; and hereupon I beg of God for an humble Spirit, and a heavenly Mind ; I am herein endeavouring to expel the Poison of Sin by its proper Antidote.

We cannot but feel the Disorders of our Minds, as much as the Diseases of our Bodies. And the Causes of a disorder'd Mind are much more easily discern'd, than the Causes of a bodily Distemper. For either my Mind is troubl'd for Want or Losses, or it may be for the Prosperity of others, or want of a Revenge, or because I cannot have my Will in what I design'd. Upon these or such like Occasions, the proper Cure is Devotional, in begging God's Pardon for my Discontent : and being desirous that my Will should be submitted to his, who has taught me that I should not return Evil for Evil, but that I should love my Neighbour as my self. This sort of Soliloquy, and occasional mental Address to God, is a sure way to compose the Disorders of our Thoughts. For the growing Power
of

of any Sin, is most certainly suppress'd by introducing the opposite Virtue into our Desires.

The same Method may be used as to Sins of Omission. A serious Person will observe Neglects of common Duties, which respect either God or Man. He cannot but take notice how much he has neglected his Business, or his Health; how little he has consider'd God as his Owner, Governour, and Benefactor? and how small a Portion of what God has bless'd him with he has laid out upon the Good of his Fellow-Creatures. And if hereupon a Man is seriously desirous to become more dutiful to God, more useful to himself, and beneficial to others, he is therein actually bending his Mind to supply his former Omissions.

This casual Devotion arising from the observation of our selves, under the common circumstances of Life (although it can have no set Times and Forms prescrib'd to it) will be very effectual to produce preserve, and increase a true sense of Religion within us. And if you are pleas'd to apply your Thoughts hereunto, as occasion shall direct you, this Devotion will soon become habitual, customary and easie. And its returns, which will be frequent and short, will be a continual Restraint from evil-doing, and an actual Exercise of Virtue.

This Exercise which I have been prescribing, is commonly reserv'd to be perform'd all at once, in an actual Preparation before receiving the Sacrament of the *Lord's Supper*; which is usually perform'd by
help

help of an artificial Catalogue of Sins methodically collected out of the Ten Commandments, according to which Catalogue, set Forms of Confessions are drawn up, which the Preparant is to take upon Content, and without any sort of Judgment or Discretion of his own, he confesses himself guilty of all the Sins therein mention'd together, with all their Aggravations, though, it may be, many of them were of such a heinous nature, as never enter'd into his heart to commit. And if these Catalogues and confessional Forms are read over once a quarter of a Year, or, it may be, once a Month against the usual Sacrament-Day, the Work of Preparation is thought to be well pass'd over.

Yet I cannot but think it better to keep a constant customary Watch over our selves, and upon

32 A Lady's Religion.

the first discovery of any evil Design or Action, immediately to retract it within our own hearts, as in the presence of God, and by mental Prayer, proper to the occasion, arm our selves against committing the like for the future. Hereby you discharge a Duty in its proper Season, which is better than to delay it to a prefix'd distance of time: for what is most fresh in Memory, will make the most lively Impression upon us; but may in a little time be forgotten. Besides, we are apt to turn Forms into Formalities: And a natural discharge of religious Duties must be more improving than an artificial one.

And by this your Ladyship sees the Reason why I have Written a Discourse of *Religion* in general, in Answer to your Letter, wherein you wrote only concerning the
Lord's

A Lady's Religion. 33

Lord's Supper, viz. because I esteem a serious well-inclin'd temper of Mind to be the best Preparation, either for that, or any other of the Ordinances of Jesus Christ, that we may partake of 'em with Advantage and Delight.

David advises us to delight our selves in the Lord, *i. e.* in all his Ways and Ordinances. And I cannot see why our Preparation for the Lord's Table, and Participation at it, should be accompany'd with greater Anxieties of Mind than our Communicating in any other holy Office; such as publick Prayer or Preaching. We expect the same Blessing of God in the Improvement of our Virtues from all of these Ordinances alike. And why with Terrour upon our Minds we should use any of those Means which God has ordain'd for our Good, I do not understand. A Man

indeed ought to perform every religious Office seriously and soberly ; but Fear by amusing and distracting the Mind, is apt to render the Ordinance unprofitable.

Men ought likewise to be discourag'd from coming to Prayer, Preaching or Communicating at the Lord's Table, with a careless, or profane Temper of Mind : because such unpreparedness does harden Mens hearts, and renders the Ordinance unprofitable. Such as this was the Case of the *Corinthians*, who in Celebrating the Lord's Supper, were so inconsiderate of what they came to do, that some of them were *drunk* at the Lord's Table, as you read 1 Cor. 11. 21. and to this their prophane Behaviour, those Texts of Scripture do particularly relate, which affright some Men from, and others in receiving the Sacrament : On this

this Account 'twas said, by *St. Paul*,
that they were guilty of the body and
blood of Christ: and to eat and
drink damnation to themselves, not
discerning the Lord's body, ver. 27,
 29. *i. e.* by such a profane and un-
 worthy Communicating, they call
 down God's *Judgments* upon them-
 selves: for so the Word *Damna-*
tion ought to be understood, be-
 cause it refers to the *Judgments*
 specify'd in the following Verse,
 where 'tis said, that, *For this cause*
(viz. of drunken Communicating)
many are weak and sickly among you,
and many sleep, i. e. die. v. 30.
 Now to avoid these *Judgments* he
 exhorts them to *examine them-*
selves, *i. e.* to consider with them-
 selves what was the meaning of
 that Duty which they were to
 perform at the Lord's Table,
 which Duty was this, *viz.* to call
 to mind the Death of Jesus
 Christ,

36 A Lady's Religion.

Christ. And this Commemoration is by St. *Paul* stil'd *Discerning the Lord's body*.

The visible Signs of our Saviour's Death, which we discern on the Lord's Table, do prepare our Minds to contemplate a divine Person, who for his great Charity to the stupid World, suffer'd the highest Injustice, with such an invincible Patience, and Heroick Fortitude, as was superiour to the sharpest Malice of his Enemies. Thereby setting before us the brightest Example of an unshaken Resolution, to do Good in spite of all Discouragements.

You will perceive, Madam, by this Discourse, that the Christian Religion is a wise, a plain, and a short Institution; the Belief whercof was design'd to save our
Souls

Souls from the power and danger of Sin, by ingrafting virtuous habits in our Minds. You will likewise perceive, that I hold it necessary to keep a constant Watch over our selves, to repent as often as we perceive our selves to transgress, and by occasional mental Devotion, incline our hearts to observe the Law of Christ; and all this in order to build up a Habit of Virtue within us. You will also perceive, that the Contemplation of the Death of Christ, with all its Circumstances, tends to the same admirable End.

And if these or any other means shall work upon you to be generously just, to bear a good Will to all Men, to do what Good you can, and to be unconcern'd for the Events of things which are not within your Power; you will be

be easie within your self and satisfy'd in your own Conscience, which is the Dawn of Heaven upon Earth ; and you may chearfully Communicate at any time.

THE

THE
SECOND
LETTER.

M A D A M,

HAVING lately been in Conversation with a Lady of your Acquaintance, she took occasion to speak concerning the Letter I wrote to your Ladyship; which was published a few Years since under the Title of *A Lady's Religion*. She was pleas'd to favour me so far as to say, that the Letter did contain a good moral Doctrine: But she thought it a blameable Omission in me, to pass over in silence those many Doctrines of the *Christian Faith*, which

40 A Lady's Religion.

which she thought of absolute necessity to our Salvation. To this Objection I reply'd, That my design in writing the Letter of *Religion* to your Ladyship, was only to recommend the Moral Law of our Lord *Jesus Christ* from its *own intrinsic worth*, which appears in those many and great Advantages, which the serious Practice thereof would certainly confer upon Mankind. Not intending thereby, to diminish ought from the Doctrine of the *Christian Faith*, which is therefore *worthy of all Acceptation*; because 'tis a means to enforce the Gospel moral upon our Practice. Upon which account it is truly said *to save our Souls*, since it promotes our ready Obedience to the *Evangelical Law* of our Lord and Saviour *Jesus Christ*. And for this Reason it was that I advis'd your Ladyship, not to perplex your Thoughts with those Doctrines of Faith.

Faith which are of a mysterious Nature; for that such Doctrines which we cannot well *understand* cannot well be apply'd either as *Motives* or *Means*, to engage us in practical Duties. This Reply had the good Fortune to give the Lady some satisfaction as to this Point; but presently she objected to me another Omission, which (she thought) was of greater Consequence than the former. For *Solomon* of old (said she) recommended the *fear of God* as a *fundamental* of Religion. Our Saviour *Christ* too puts us in mind of *the worm which never dies*. And *St. Paul* (if I mistake not) makes use of the *terrors of the Lord* to *perswade men* to Righteousness. But you (said she) in your Letter to my worthy Friend, have not only omitted this fundamenral Point; but in some measure discouraged her as to that part of Religion which

which consists in Fear, in
La. Rel. saying, That *Fear* by amu-
P. 34. sing and distracting the mind,
 is apt to render God's Ordinance un-
 profitable.

All that I reply'd at that time was,
 That *Solomon* meant no more than
 only to say, that the *Fear* (or *Dread*)
 of God was *introductory* to Religi-
 on; the *fear* of God (said he) is
 the *Beginning of Wisdom*. Prov. 9.
 10. But he did not esteem the
 Fear of that sort as any *Part* of
 Religion; for as much as every
 Duty which is acceptable to God,
 must arise from our *love* to him,
 which is the only Spring and Foun-
 tain from whence all truly religious
 Performances can flow: And which
 fails not to cast out all sort of Fear,
 except that filial and legitimate
 kind which it self naturally pro-
 duceth. And in this manner (said
 I) that great Sage in *Israel*, *Jesus*
 the Son of *Sirack* explained him-
 self

self hereupon in his Book of *Ecclesiasticus*, chap. 25. ver. 11, 12. *The love of the Lord passeth all things for illumination.* That is, true Religion gives the best Light and Direction to humane Understanding. And then it follows,, *The fear of the Lord is the beginning of his love.* That is, the Fear of God will prepare us for that Love of God, which by its *Illumination* will direct and encourage us in the Duty of Religion.

To this Quotation I added the Reason of the thing, by appealing to her own Judgment, whether she would not esteem a Service done to her by her Children, her Relations, or even her Servants, out of a Principle of *Love*, much better than such Services which arise only from *Fear*. Nay, I asked, if a real *Benefit* which was done
to

44 A Lady's Religion.

to her out of *no good Will* could be so much as Thank-worthy.

But these Replies gave her no Satisfaction; because the Book *Ecclesiasticus* was *Apocryphal*; and because Comparisons ought not to be alledg'd for Proofs, but should be used only for Illustration.

Wherefore she desired me to give her better Satisfaction in the Point of *Fear*, as to what part it sustains in the Affair of *Religion*, which reasonable Command laid on me by her, gave occasion to the following Discourse, which I take the liberty to address to your Ladyship in this present Letter: it being not grounded upon the Authority of any *Apocryphal* Writer, but of St. *John* the *Apostle of Jesus Christ*; whose Words are these, 1 Joh. 4. 18. *There is no fear in love, but perfect love casteth out fear, because*

because fear hath torment, he that feareth is not made perfect by love.

But since *Fear*, as well as *Love* and all the other Passions, is fixed originally in human Nature, it may justly seem somewhat strange to your Ladyship, that any thing should be suppos'd capable of *casting it out*. For should *Fear* or any other Passion be ejected or erased from the Soul, Humane Nature would appear imperfect: For as much as every Passion serves to a proper use and design in the Frame of Man. Thus *Fear* gives a Check to rash Proceedings, and *Hope* gives Courage to attempt any good Design tho' difficult to be accomplished. *Hatred* makes the Soul to start at the appearance of Evil, whilst *Love* joyns it to its truest Interest, and produceth *Joy* in the constant pursuit of what is good. *Sadness* discovers to us the Vanity
of

46 **A Lady's Religion.**

of insatiable Desires, and unreasonable Expectations. And *Anger* stands like a bold Sentinel with Sword in Hand, to keep insolent Behaviour at a distance. Surely these Springs of Motion which God hath placed in the Soul, for the prosecuting of good Ends, and avoiding Evil, cannot be *cast out*. Or if any of 'em were excluded, some Scar and Imperfection in the humane Temper would be left behind.

Indeed if any of them exceed their proper Bounds, so that they become malignant, or at least burdensome to Nature; we have reason to reduce them within their just limits. Or if one of them takes upon him to discharge the Office which of right belongeth to another, (as a Man may hate what he should love, and rejoyce when he should weep) it ought to be
be

be *cast out* of that unnatural Usurpation, and the proper Affection ought to be restored to its rightful Function, as in the Case alledged by St. *John* in that place upon which I ground my Argument. If *Fear* shall take upon it self to be the *Spring-head* of all our Reverence for Deity, and of our Obedience to the divine Will; in such a Case the Soul ought to be rescued from the bondage of Fear, and be subjected to the rightful Sway of Love: to which affection it owes its natural Allegiance. For whensoever a Soul is impregnate with a sincere love to God, it will not endure to be engaged in the performance of its Duty by Fear, but will cast off its Yoke, and abhor its Usurpation. And in this sense Madam I take it, That *Perfect love casteth out fear.*

But

48 **A Lady's Religion.**

But since 'tis not in the power of Love totally to extinguish the passion of Fear, but all it pretends to, is only to confine it within its proper Bounds, so that it may not intrude it self into the Sphere of Love. I shall from hence take occasion to set forth to your Ladyship, (1) What Fear of God is consistent with the Love of God, and what is cast out thereby. (2) What Fear of Man is consistent with divine Love, and what is cast out by it. And (3) What Fear of Hell is consistent therewith, and what is not.

I. As to the first of these Particulars 'tis evident, that whosoever supposeth God to be *an Eternal Spirit, without Body, Parts, or Passions; of infinite Power, Wisdom, and Goodness, the Maker and Preserver of all things;* (as our Church in her first Article describes him)

him) and hereupon has form'd himself upon a Principle of high Esteem and humble Affection, as also of Love and Gratitude to his great Owner, Governour, and Benefactor ; cannot but be affected with a reverential Awe, and Fear of misbehaving himself in the Presence of God. Such a one will fear the Lord of Heaven and Earth, walking humbly before him ; and thro' a watchful Denial of himself, he will hold no Confederacy with any known Sin. Nor will he dare to do an unjust Action, tho' never so much to his advantage. And all this, because he fears to offend him whom he loves, and esteems as the Fountain of all Good.

According to this Notion, good Men have been call'd the *Children of God* ; with respect to the dutiful behaviour of an obedient Child

D

to

to an indulgent Father. For by how much such a one is sensible of the tender Affection his Parent bears to him, by how much the more sensible he is that all his present Enjoyments and Hopes of future Advantage, are deriv'd from the constant loving Disposition of his Parent, so much the more will he indulge within himself a constant Fear of offending. But then this Fear hath *no Torment*, neither is it imposed upon the Child, but is his own free Choice, his Joy, and Satisfaction; and always increasing in proportion, to the Love he bears to his Father.

But on the contrary, *Madam*, Fear which *hath Torment*, such as *St. John* speaketh of will be *cast out* by a Love to God. For when with Delight we see that the World is constantly supported by the divine Bounty; why should we suffer

A Lady's Religion. 51

fer our selves to be tormented with anxious Cares and Fears for Food and Raiment? Which two things in conjunction are a sufficient Fund of Contentment, according to a universal Rule of Reason laid down by *St. Paul*, *Having Food and Raiment let us be therewith content.* 1 *Tim.* 6. 8.

Inconsistent therefore with the Love of God, is such a Fear as is *Selfish*. Where the Smart of Punishment for Sin is dreaded, more than the Displeasure of God. In the Spirit of this *slavish* Fear, *Pharaoh* made some faint Resolutions, to set an enthralled People at liberty: But as soon as the Smart of God's Rod was allay'd he recover'd his former Cruelty, and resolved to perpetuate their Bondage. Thus a Wolf or Lyon, under the immediate Discipline of a severe Keeper, holding the Rod of Correction in

52 A Lady's Religion.

his Hand ; may suffer a Lamb to lye safely within his reach ; but this Abstinence from present Rapine changes not the Nature of the Beast. The one is not less a Wolf, nor the other less a Lyon, than at other times.

Besides *Madam*, there is this great Inconsistency between the Love of God, and such a slavish Fear as has been now describ'd, that he who loveth God will take Delight and high Satisfaction, in Contemplation of the Divine Power, Wisdome and Goodness ; but he who serveth God out of a Principle of slavish Fear, which always compells him to act contrary to his Inclination, can take no delight in the Contemplation of God. But rather wisheth that there were *no knowledge in the most high* to discern, or no Power to punish. In this respect 'tis, that *the fool hath said in his heart there*

there is no God: the fool is a wicked Man; the Language of the Heart is Desire. So that the plain Sense of that Saying is, that an ill-inclin'd Man, wilheth that there were no God.

But if you will consider *Deity* as 'twas describ'd by the Philosophers of old, you will find the Divine Nature set forth in the most lively manner by *Pythagoras* as he is cited by *Justin Martyr* in his Exhortation to the Greeks. Thus: *God is surely one, nor is he resident (as some imagine) without the Structure of the Universe, but is intire within himself: surveying all Generations in a compleat Circle. He is the Temperament of all Ages, the Agent of his own Powers and Works: The Principle of all things individual: The Light of the Heavens, and the Parent of all: The Life and Animation of every Creature: The Motion of all*

Successions and Alterations. I was saying, that if you shall thus consider Deity as the vital Spirit of the Universe, you will find sufficient Engagements to the Love thereof, from every Observation you will make upon Nature. Upon this Consideration of Deity it may be said, That *the Heavens declare the glory of God, and the Firmament shews his handy-work.* Ps. 19. 1. And what sort of Affections can this *Declaration* of Heaven and Earth raise in the Temper of Man besides Esteem, Complacency, and Gratitude? Which being put together, make up that Composition of Love, which *casteth out Fear.*

'Tis this Contemplation of Nature, Madam, 'tis this close Observation of that Subserviency which the inferiour and smaller Systems of natural Beings, pay to the greater and superiour, which
raises

raises an high Esteem for the wonderful Artificer, by whom *all things live and move and have their Beings*: By whom every Office of Sensation is performed: So that we may *taste and see how good the Lord is*: Pf. 34. 8. And from thence conclude by sensible Demonstration, that all *Delight* is the Creature of Deity, continually obliging us to a comfortable participation of divine Bounty, and thereby to a constant Return of Praise and Thanks.

And if that small Portion of experimental knowledge in the Wisdom, Power, and Goodness of God, to which in this life we may attain; can raise us to such a sincere Love of God as can expel all the Torment of Fear; surely an eternal progressive knowledge of that inexhaustible Subject, may be esteem'd an eternal Fountain of Delight.

56 A Lady's Religion.

But at present, what umbrage can be given to fear from the Contemplation of Deity? Can that divine Wisdom by which all things are contriv'd for our use, or that divine Power by which all things are supported for our constant Satisfaction, suffer any one to give way to superstitious Fears? As if Deity were austere and rigorous, easily provoked by some small, and perhaps unavoidable Mistakes of Creatures; and as easily pleas'd with some slight Formalities, and external Performances.

This false Idea of Deity, Madam, cannot be gathered up from your observation of Nature; but must arise from that narrow, and forward Temper, which the weaker sort of Men too frequently feel within themselves. And altho' the wise *Solomon* built an house for the
Lord,

Lord, which was *accepted* of God, as all the *Jewish* Rites were, thro' divine Condescension; yet St. *Stephen* speaking of that Temple, makes this Observation thereupon. *Howbeit the most high dwelleth not in Temples, as saith the Prophet, Heaven is my Throne, and Earth is my Footstool, what house will ye build me, saith the Lord, or what is the place of my rest? hath not my hand made all these things? Act. 7. 48.* In like manner, although thro' the same Condescension God *accepted* the Sacrifices of *Israel*, yet the *Prophets* bare Witness that he did not *require* or *command* those Services. Indeed this appears in the very beginning of the *Levitical* Book of *Moses* where 'tis thus written: *And the lord called to Moses out of the Tabernacle of the Congregation, saying, speak unto the children of Israel, and say unto them, if any man of you bring*

an offering unto the Lord, ye shall bring your offering of the cattel, even of the herd, and of the flock. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own voluntary will at the door of the Tabernacle of the Congregation before the Lord, Lev. i. i. &c. So that Sacrifices seem to be as much a humane as a divine Institution. And it may without any absurdity be supposed, that *Cain* and *Abel* or any ancient Inhabitants of the World, might appoint some certain Day to joyn their Stores together, to the intent that they and their Families, might *eat and drink to the glory of God*, as *St. Paul* speaks. *1 Cor. 10. 31. i. e.* whilst they were partakers at a plentiful Table, they might express their Thanks to God who furnished it out for them. 'Tis possible also, that the original design of this
Thanks-

Thanksgiving-Festival might in after-times be forgotten by Posterity, who might yet retain the Custom of *Sacrificing* upon a mistaken supposal that the solemn Slaughter of their Cattel was a thing well-pleasing to God ; because it was (as to them it seem'd) a religious Observation of their Fore-Fathers. And from hence it might come, that *Sacrifices and Offerings* were once the Catholick Religion of the World. But for an unprejudiced Person to conceive that the Deity should be pleas'd with the Slaughter of *Hecatombs*, is a supposition of a strange Nature. And whence could it arise, but from the misleading of *Fear*, which induced weak Men to believe, that God being angry with them for their Sins, must have his Anger appeased by the slaughter of Beasts, that he may be prevailed upon to spare the Lives of Men.

Now

Now to give your Ladyship a general account, how this Matter stood of old ; as far as I can reach into Antiquity , it appears that *Fear* gave to Mankind one moiety of their Notion of God. For 'twas generally believed of old, that *Deity* was made up of *two coordinate Powers* ; the one for Good ; the other for Evil. And 'tis a long time past, since Men's Fancies found out Names for the chymical Objects of their Fears. So of old the *Hebrews* call'd these two coordinate Principles by the Names of *Gad* and *Meni*. The *Egyptians* call'd them *Osyris* and *Typhon*. In the *Greek* Inscriptions upon Funeral *Urns* are frequently met the Lettes Θ : Κ : the initial Letters of Θεοῖς Κακοῖς the unlucky Gods. The *Romans* expressed the same thing by *Joves* and *Væjoves* ; hard Names which

I

A Lady's Religion. 61

I am forc'd to trouble your Ladyship with. And the Astrologers carry on the same Notion to this Day, under the Style of favourable and malignant Aspects. I cannot tell how long it is since the *Persians* received this Opinion under the Names of *Oromasdes* and *Arimanius*; but it may be computed how long 'tis since *Manes Manichæus*, a *Persian* by Birth, and a *Christian* by Profession, revived that ancient Opinion of the *Persians*, which by the Christians of that Age, was called the *Manichæan Heresy*; and was a Belief of two coordinate supreme Powers, the one good, the other evil. This Heresy was first broached in the Reign of *Aurelian* the Emperor; and in the Year of our Lord 273.

Doubtless, 'twas the prevailing Power of Fear, which armed *Jupiter* with his Thunderbolt, *Mars* with

62 A Lady's Religion.

with his Spear, and *Apollo* with his Bow. And what can your Ladyship think of those Parents who forc'd their Children to *pass through the Fire to Molech*, though it were only to scorch their Skins, which is the mildest Interpretation of those Words of *Moses* whereby that sort of Cruelty was forbidden, *Levit.* 18. 21. What can your Ladyship think of those Parents, but that they were scared out of their Wits? And what Opinion can you conceive of those Parents who burnt their Children to *Adramelech* and *Anamelech* the Gods of *Sephervaim*, *2 Kings* 17. 31. but that they were frightened out of all sence of Humanity. For, what can be discovered in the Philosophick Notion of *Deity*, which may give Umbrage to such enormous superstitious Fears? But on the other hand, might not *Pythagoras* well be styled a divine Philoso-

A Lady's Religion. 63

Philosopher, who came into *Italy* in the Reign of *Tarquinius Superbus* (as *Cicero* informs us) to give the then Barbarous people, such a true Notion of Deity, as might dissipate all superstitious Fears, and afford a solid Comfort? For if Deity be no other than the vital Spirit of the Universe, and common Parent of Mankind, Reverence, Love and Gratitude, become due from Man to God: And *Pythagoras* might well ask the Question, why Men invented *Spectres* to frighten themselves withal. As *Ovid* represents him speaking:

Quid Styga, quid tenebras, & nomina vana timetis?

And for the same Reason was it, *Madam*, that *Moses* commanded the *Jews* to bring their Sacrifices to the Door of the *Tabernacle*, viz. that

64 A Lady's Religion.

that they might not be offer'd to fearful Objects, which the Scripture call *Devils*. *They shall no more offer their Sacrifice to Devils, Lev. 17. 7.* Upon which Text it may be observed, that the original Word which in our Translation is rendred *Devils*, is by *Latin* Interpreters set forth by most odious, frightful, and horrid Ideas. Such as *pilosi, villosi, hirsuti, hirci, Satyri, horridi, horrifici*. And particularly *Bochart* in his Treatise upon the *Animals* mention'd in the Old Testament, commenting upon this Text of *Moses*, says, That this Word which we translate *Devils*, was given as a Name to the Idols of *Canaan*, *quod horripilationem iis incutiunt quibus apparent*; i. e. Because their Figures were so terrible, that a Man's Hair would stand an end at their Appearance. And whoever will read the Chapter last cited, will find

Moses.

Moses preventing *Pythagoras* in his Design of dissuading Men from entertaining a frightful Idea of Deity ; and commanding that since Sacrifices were the Worship then in use , his Countrymen should thereby, pay their Homage to that God, whose Character was *Gracious and Merciful*, the great *Deliverer* of that particular People, and one who still reserved a particular kindness for them. This Character is in its Nature fitted to raise Veneration, Love , and Hope ; but Fear is an unbecoming Treatment of such a Deity.

And yet behold, *Madam*, a greater than *Pythagoras* is here. I mean *St. John*, who in his Epistle which at first I cited, sets forth the Character of God, by the Ideas of *Light* and *Love*, 1 *Joh.* 1. 5. *God is light, and in him is no darkness at all.* And in another place he gives the

66 **A Lady's Religion.**

the most amiable Character of Deity, saying, That *God is Love*, 1 *Joh.* 4. 8.

As to the first of these two Characters of God, that illustrious one of Light, you cannot suppose it to be an Object of *Fear*, but rather of *Comfort* and *Joy*; for as much as the Morning light has been always observed, to dispel those Fears which have been occasioned by the foregoing Darkness; 'tis this daily flowing Tide of Brightness, which tinctures the Earth with its Glory, rendering it thereby, both useful and delightful to Mankind. On the contrary, how dreadful was it once for the *Egyptians* to sit under that thick Mist of palpable Darkness, which blotted out three whole Days? In how melancholy a manner did they pass away their time, when *they saw not one another, neither arose*

arose any one from his place? Exod.
 10. 23. But how joyful an Hour
 was that wherein the Sun arose to
 dispel the Horrour they had so
 long lain under? And look! what
 Light is to the Eye, that same
 thing is Knowledge to the Mind.
 The Instruction of God is as de-
 lightful and refreshing to the Soul,
 as the rising Sun to a Traveller,
 who has been beating out his way
 all Night. By Divine Instruction
 a Man finds a plain way through
 the World, notwithstanding all
 the By-paths of Fancy and Per-
 swasion; hereby he sums up the
 whole of religious Duty in Reve-
 rence for God, Care over our
 selves, and Kindness to our Fel-
 low-Creatures: each part whereof
 is delightful and recreative to the
 Spirit of Man. Reverence for the
 Deity is the Priviledge of Man
 above the Beast, which knows
 not that he is in the Care
 and

and Keeping of God. But 'tis the Glory of Man to know and acknowledge his gracious Owner, Governour and Benefactor.

As to the other two summary Parts of Divine Instruction, Care over our selves, and Kindness to our Fellow-Creatures, the Performance of those Duties, carries nothing in it of Fear or Torment, but is pleasant as *Light to the Eye and Marrow to the Bones*. The first of these two Duties is preservative of Soul and Body, from the dismal Effects which unruly Passion, and ungoverned Appetite too frequently produce. And as 'tis a horrid Spectacle to behold a Man out of the use of himself, as to have seen *Saul breathing out threatnings, and slaughter against the Disciples of the Lord, making havock of the Church, entering into every house, killing men and women and committing*

ting them to prison. Act. 8. 8. So on the contrary, how pleasing must it have been to have seen his labours of love : to have been a Witness of his weariness and painfulness, his often watchings, his hunger and thirst, his cold and nakedness, by reason of his great care of all the Churches which came upon him daily, I Cor. II.

Besides, let any one but consult his own Experience, and see if there be any thing frightful or tormenting, in being conscious of his own good Will and Affection to Mankind; or in being conscious of the merited Love and Esteem which he has gain'd from others thereby. And let a Man examine himself if there be any pleasure which the World affords equal to the Satisfaction he receives from relieving the Necessities of his Fellow-Creatures, according to the Instruction of God.

But

But on the other hand, where unwarranted Traditions, and vain Imaginations of Men prevail over the Light of God, the Minds of Men will be perplexed with dark Suspicions, and tormenting Fears. As for Instance, if it be not certain that *St. Peter* was at *Rome*, all the Pretences which uphold the *Roman Catholick Communion* fall to the Ground: Then there is no Successor in Power with the Keys of Heaven, nor any infallible Apostolical Commissioner to guide the Flock of Christ. And that *St. Peter* ever was at *Rome* is no part of Divine Instruction. Now since this great, and as they pretend, Universal Flock of Christ are uncertain of their Guide, how must their Doubts and Fears multiply upon them, in relation to the way they ought to take? What Security can they have, that the Pardons

dons and Indulgencies granted by the *Holy Father* are ratifi'd in Heaven? What Security that their Pilgrimages, Penances, Masses, with their Adoration of a God bak'd in an Oven, and such like Inventions of their *High Priest*, shall be accepted by the greatest and best of Beings? How shall they be sure that they walk not in the Paths of Darknes, but that they are the *Children of light*, drawing towards the *Inheritance of the Saints in Glory*? But when a Man hath a sincere Respect to the Light and Instruction of God, he will thereby be made free from all those Uncertainties, Jealousies and Fears, which torment the Minds of the Superstitious.

Now *Madam*, if hereupon you should ask how you shall know, that the Books of Scripture contain'd in the Old and New Testament

stament are the real true Light and Instruction of God; I think you may easily satisfy your self as to that Matter. For though many particular Texts therein contained cannot be nicely understood without some knowledge of ancient Customs, to which the Expressions allude; yet without any ancient or modern Learning, let any one take a View of the whole *Analogy*, and suitable Agreement of the Doctrines contain'd in both Testaments, and he will find that the Design of all those Writers was, to set forth such an admirable Rule of Life as was fit for God to give, and for Man to receive. And if you will compare this moral Instruction with the Superstitions of Heathens or Papists, your Eye cannot discern the difference between the Light of Sun and Moon more clearly, than your Mind will distinguish between
between

between Religion and Superstition.

Those Holy Books contain nothing of *Popery* or *Priestcraft*, or of any other Design, but only to direct us to such Ways and Means, as are best fitted to work up Human Nature to the highest degree of Virtue it is capable of in this Life. And therefore whosoever shall endeavour to assert any low, self-designing Opinion from Holy Writ, is the greatest Enemy thereunto. For as much as every mean base selfish Opinion, or any such Doctrine which is contrary to the common Rights, Liberties, or Advantages of Mankind, being asserted from thence, is a Mill-stone hung upon the Book of God, directly tending to sink its Authority, and render it suspected in the World. Upon this Foot St. *Paul* referr'd himself to the Judgment

ment of the *Corinthians*, saying: *I speak unto wise men, judg ye what I say.* 1 Cor. 10. 15. Answerable whereunto I refer it to the Judgment of your Ladyship, whether a sincere Love of the Light and Instruction of God, will not dispel those dark Fears, which superstitious Fancies are apt to create.

But St. *John* saith, that *God is Love.* 1 *Joh.* 4. 8. and therefore whatsoever proceeds from him must not be frightful, but lovely. Thus *Solomon* speaking of Religion under the Character of Wisdom, saith, *Her ways are ways of pleasantness, and all her paths are peace.* *Prov.* 3. 17. And St. *Paul* exhorting the *Philipians* to virtuous Practice, saith, *Whatsoever things are lovely think on those things.* *Phil.* 4. 8. Nor was the *Gentile* a Stranger to this Doctrine. *Ὁσιος λόγος φίλον ἐστὶ*
i.e.

i. e. That which is good is lovely, was the Saying of an old *Greek Poet. Theog.* How lovely is it to behold the Creation of God, wherein all things that fall under our cognizance, discover a wise Design, by which every Event tends to the Interest of the Universe! And the Character by which Mankind doth ~~not~~ resemble Deity, is in the highest Degree lovely. I mean a virtuous motion of Mind towards the Good of our Fellow-Creatures. For by how much the Affections of a Man are fixed upon publick Benefit, by how much the more any one endeavours to oblige Mankind, by so much are his Actions render'd *Lovely*; especially when this disposition of Mind is carried on without the prospect of Retaliation. For this is the Disposition of God towards Man, as *David* saith. *Like as a Father pitieth his Children, so the Lord pitieth those that*

76 A Lady's Religion.

fear him. Psal. 103. 13. The natural Affection of the Father is fully answered by the Benefit which the Child receives, without aiming at any other Advantage. And in this respect the *Benevolence* of noble Founders, and publick Benefactors, as likewise the *Bounty* of great Princes, such whose high Stations set them above Self-Interest, do render their Actions *most lovely*; because they are incapable of any Return, besides that Joy which naturally flows from the Advantages others receive by their Means.

Add to this, Madam, that a sincere love of Virtue, excludes all strong Self-interested Hopes, as well as dismal Fears. And thus *Moses when he was come to years, refus'd to be call'd the Son of Pharo's daughter, choosing rather to suffer Affliction with the People of God,*
than

than to enjoy the pleasures of Sin for a season. Heb. 11. 24. Josephus relates that matter thus : *Thermutis*, the Daughter of *Pharaoh*, who had preserved the Life of *Moses* when very young, presented him to her Father when grown up, desiring that he might be appointed to succeed in the Government, she having adopted him for her Son. How lovely was it in *Moses* generously to refuse these Court-Offers of Greatness, in order to attempt the deliverance of his Brethren ! 'Twas not then understood that an eager pursuit after Court-preferments, was the Mark of a true Patriot, but the Heroick and lovely Disposition of *Moses* which *St. Paul* sets forth, was a generous Compassion to his Countrymen, whom he was willing to rescue from Slavery with the hazard of his Life; as appear'd by his vigorous opposing the *Egyptian*,
E 3 whom

whom he found smiting an *Hebrew*. *Exod. 2. 12.* And likewise by perfecting their Deliverance after he had conducted them into *Canaan*. For supposing the good *Moses* instead of following the Advice of *Jethro*, and setting up the Judgment Seats of *Israel*, should have been prevail'd upon, to have established an *Egyptian* Ministry in *Canaan*, he would thereby have tarnished that lovely Character of a *Deliverer* of his Country, and Lover of his Brethren; which last Character is according to *St. John*, the Character by which one may know, if he be pass'd from Death to Life. *We know that we have passed from death to life, because we love the Brethren, he that loveth not his Brother abideth in death. 1 Joh. 3. 14.* i. e. in the state and under the Sentence of Death, as our Commentators explain it. Whereas *He that loveth his Brother abideth*

deth in the light, 1 Joh. 2. 10. Such a one resembles God, who is the Father of Lights. Jam. 1. 17.

And should we consider God with St. James as a common *Father of Comforts*, who maintains the Order of the Universe, providing suitable maintenance for all living Creatures, *Who maketh his Sun to shine on the evil and the good, and sendeth rain on the just, and on the unjust; Mat. 5. 25.* as our Saviour saith: Can we suppose such a fatherly Disposition as this is, does any way tend to strike Terror into our Hearts? and to lay it there as the Foundation of all our Duties. Surely nothing but the willing Affection of a dutiful Son can be a suitable Return, for the constant Love of an indulgent Father. To conclude this Argument, I think I may say, Madam, that although Fear may prevail upon

80 A Lady's Religion.

some ill Men to abstain from Evil, yet 'tis only the Love of Virtue, which fixes our Inclinations upon good things. And I hope I may also add, That as a good Man has no need of Fear, to assist him in his pursuit after Virtue ; so is it likewise evident, both from Natural, and Revealed Religion ; that such a one can have no Cause to be afraid of God.

II. As to the Fear of Men, which was the second thing I was to consider, 'tis plain, Madam, That if your Ladyship, shall observe Men to act in *Subordination* to God, by how much the Love of God prevails over you, so much the more fearful you will be of giving them Offence. Our Parents under God are our immediate Owners, Governours, and Benefactors. And the Honour which hereupon is due to them, includes an *awful Respect* to-

A Lady's Religion. 81

towards them ; and if the Magistrate be indeed *the Minister of God to us for Good* (as St. Paul speaks) every Man will be cautious of giving him Offence. In such a Case, *Tribute* is to be given *to whom tribute is due, fear to whom fear, and honour to whom honour.* 1 Cor. 13. But since good Magistrates are a *Terrour* only to *Evildoers*, a sincere Lover of Virtue, is far from Fear upon that Account.

But if your Ladyship, shall consider Men, as acting in *Opposition* to God, you may be allow'd to use all necessary Precautions, to preserve your self from their Tyranny. Nor is there any thing cowardly, mean, or depressive of your Spirit in this sort of Fear. *Beware of Men* (saith our Saviour to his Disciples) *For they will deliver you up to the Councils, and*
E 5
scourge

scourge you in their Synagogues, but if they persecute you in one City fly into another. Mat. 10. 17. 23. Nor shall he be afraid of evil tidings whose heart is fixed upon God, saith holy David. Psal. 112. 7.

But then will a Man find himself surrounded with tormenting Fears, and dreadful Suspicions; when through want of a sincere Love to his Great Owner, Governour and Benefactor, he hath cast off all sincere and upright walking, as in the Presence of the Invisible All-seeing God: When he hath cast off that righteousness, Justice, Honesty, and Faithfulness, as would not fail to engage Mankind in his Support; and also to yield such a Peace of Conscience as will not suffer him to be disturbed, though the Earth should shake, and the Heavens be dissolved. And then may a Nation be afraid of Evil Tidings,

dings, when the Love of God (which is chiefly made manifest by Love to our Brethren) waxeth cold, when a feavourish Heat of Dissension arising from a wretched base Self-Interest, casts them into Parties, when Publick Weal is regarded only, as it serves private Ends; as the loud Acclamation, *Great is Diana of the Ephesians*, was encouraged by the Gain which the Silver-Smiths made by the Temple of that Goddess. When publick Trusts shall be coveted by some to please their Vanity and Sensuality, by others, to gratifie their sordid Love of Money, and by most to enslave their Brethren; what Wonder if upon any extraordinary Event, *Méns Hearts shall fail them for fear, and for looking after those things which are coming upon the earth? Luk. 21. 26.* As our Saviour foretold, concerning the Destruction of Jerusalem, which

84 A Lady's Religion.

which was brought to pass by their fatal Divisions. How dreadful were the Tidings of *Israel's* Captivity, which were brought to them by the Prophet *Jeremiah*; and were grounded on their want of Love to their Brethren, whom for private Interest they enslaved, when according to the Law of the Sabattical Year, and the Law of the *Jubile*, they ought to have made free. The Words of *Jeremiah* upon this Occasion are these: *Thus saith the Lord, ye have not hearkened unto me in proclaiming liberty every one to his brother, and every man to his neighbour. Behold! I proclaim a liberty to you, saith the Lord, to the sword, to the pestilence, and to the famine. And I will make you to be removed to all the kingdoms of the Earth. Jer. 37. 17.* The Effect of this Prophecy is visible at this Day, though the first fulfilling of it was by the Arms
of

of a *Babylonish Tyrant*; who was in that Day the great Patron of Idolatry and Tyranny; himself being no more than a *King of Slaves*.

But yet Madam, a true *Israelite* in whom was no Guile, who loved the Lord with all his Heart, and his Neighbour as himself, who was neither Ambitious, nor Covetous, nor over-sollicitous concerning the Honours, Riches or Pleasures, which the World affords, who walked watchfully in the Denyal of himself, so far as to hold no Confederacy with any known Sin, who when he has fallen from his Duty, has recovered himself by true Repentance; who has been true to his Promise, just in his Actions, charitable to the Poor, and well inclin'd to all Men: who could forgive Injuries, laying aside all Thoughts of Revenge; who could be meek, calm,
and

86 A Lady's Religion.

and gentle, when in the Hands of furious and violent Spirits; who was of a tender Disposition, being as ready to prevent Men from falling into Immoralities and Dangers, as he was to compassionate them in Adversity: Such a one as could be moderate in Power, and humble in Prosperity, whose Actions discover a Love to his Country, free from the Byas of private Interest, and whose hearty Inclinations were towards the Good of Mankind. Such a Man as this, was privileged from the Fear of evil Tidings, and was Commissioned to hope that *Through the voice of the Lord the Assyrian shall be beaten down, who smote with a rod. Isa. 30. 31.*

Nay, Madam, 'twas to cheer up the Heart of such an *Israelite* as this, that the Prophet *Isaiab* foretold the Downfal of the *Babylonish*
Grand

Grand Monarch; whose Slaves usually stiled him *the King*, as if there were no other King besides him: Saying, *Tophet is ordain'd of old, yea for the King it is prepared, he hath made it deep and large: the pile thereof is fire and much wood: and the breath of the Lord like a stream of brimstone doth kindle it.*

III. As to the Fear of Hell, Madam, I have very little to say; for if your Ladyship considers Hell as a consummate State of Wickedness, doubtless a virtuous Person is at the greatest distance from thence. He who out of a sincere Love to God is careful to know, and conscientious to do his Will, submitting not only his Words and Actions, but the very Purposes of his Heart thereunto: He in whom the Love of God, hath cast down all Pride and Haughtiness both of Heart and Carriage, having reduced

88 **A Lady's Religion.**

ced his Passions to a due Moderation, and Temper; who through his Love to God, esteems the World no more than it deserves, and makes use of it only to gratifie a generous disposition of Mind, ready to compassionate and help in Adversity; this Man is so far from any Fear of Hell, that he has in some degree, the actual Possession of Heaven upon Earth: And by being conscious of such his Love to God, he is actual Partaker of those Divine Joys, which alone we can suppose to affect the Saints in Glory: That is, such a Delight as never surfeits, nor elays, though never so frequently renew'd, or ever so long continued, and such as leaves no ill Relish behind it.

But on the other hand, if a Man bears no true Love to the Great and Good GOD, but dares
com-

commit Sin with Presumption ; if he be governed by unruly Passions, insatiable Desires, or by an ambitious, covetous, or malicious Temper ; if he be moved by Envy, at the Prosperity of some, or by Revenge for small Offences taken at others ; this Man is already sensible of Hell upon Earth. And though a thousand Inventions may be found out to quiet the evil Spirit, which arises from the *Self-consciousness* of his own wicked Heart ; yet nothing can alleviate his *Torment*, because nothing can separate Conscience from the Soul of Man.

'Tis true, Madam, that sometimes the Instrumental parts of Religion are call'd in aid, to allay the Terrours of a Hell within ; and these devotional Performances joyn'd with a strong Fancy, may for a time have some Effect

90 **A Lady's Religion.**

fect upon an Enthusiastick Temper: As *David's* Harp had upon *Saul's* Melancholy, so long as the Musick lasted. But yet the dreadful Apprehensions of Guilt will not totally be extinguished, till our earnest Endeavours have recovered us to a sincere Love of God.

Having thus endeavour'd to shew what Fear of God, of Man, and of Hell, is inconsistent with the Love of God; I hope it will appear that I did no Ill, when I offered to shew your Ladyship *yet a more excellent way*, that of *Charity or Love*; and advis'd you in some measure, to soften the Power of Fear in your religious Practices, and devotional Performances. I beg your Ladyship's favourable Construction of what I have written in this Letter, meaning thereby to testify

fie

A Lady's Religion. 91

hie the Respect which is due to
you from

Your Ladyship's

Most obliged and

Most humble Servant.

F I N I S.

Books

*Books Printed for, and Sold by
A. and J. Churchil, at the
Black Swan in Pater-Noster-
Row, 1704.*

F O L I O.

Talent's Chronological Tables.
Dr. Whitby's Comment on the
Epistles

Camden's Britannia in English, Maps
Leybourn's Dialling with Figures
Sir R. L'Estrange's Æsop Fables
Machiavel's Works compleat
Buchanan's Chronicle or History of
the Kings of Scotland
Mr. Lock's Essay on Humane Under-
standing
Usher's Body of Divinity
Cambridge Concordance enlarged
Diodorus Seculus's History, English
Sir R. Blackmore's Prince Arthur
—— King Arthur
—— Paraphrase on Job
Bp. Sanderfon's Sermons

Bp.

Bp. Brownrigg's Sermons
 Bp. Hopkins's Works
 Mr. Dod's Sayings
 Stanly's Lives of Philosophers
 Josephus's History of the Jew
 Wing's Art of surveying
 Puffendorf's Law of Nature and Nations
 Sir S. Dew's Journal of the House of
 Lords in Queen *Elizabeth's* Reign.
 Mr. Booth of the nature of real actions
 Sir H. Spelman's Remains
 Dyer's Reports
 Malpighii Opera Phyl. 2 vol
 Pausanius Græcæ Descriptio. per Ku-
 neum
 Castalio's Bible, Lat.
 Faber Thesaurus
 Limborc. Theologia Christianæ
 — Historia Inquisitiones
 Mr. Lock's Human Understanding,
 Latin

Q U A R T O.

Common-place Book to the Holy
 Bible
 Boyers French and English Dictionary
 Markham's Works
 Whitby contra Arius & Socinus
 Rogers's 39 Articles

Clarks'

Clark's Praxis Curiis Ecclesiasticis
Three Letters for Toleration

O C T A V O.

DR. Gibson's Anatomy
Culpepper's English Physician

———— Dispensatory

———— Physick for the Poor

———— Of Rickets

———— Midwifry

Mr. Locke of Education

———— Of Coin and Tracts

———— Letter

———— Reply } to the Bp. of *Worcest.*

———— 2d Reply. }

Suetonius Lives Roman Emperors, Eng.

Two Treatises of Government

Gassendi's Morals

Esop's Fables. eng. and lat. interlinary

Dr. Whitchcot's Sermons

Reasonableness of Christianity as de-
livered in Scripture

Posing of the Parts

Hale's Knowledge of God

Monf. St. Euremont's Works, 2 vol.

Leyborn's Arithmetick

Plato's Apology for Socrates

Standfast's Works

Meriton of high-ways

Dr. Hody of the Resurrection

Drelincourt's Christian Defence a-
gainst fear of Death

Bl-

Blaggrave's Supplement to Culpeper's
English Physician.

Boyl's Veneration of God

Scraphick Love

Leitenhouse's Sermons

Arch-bishop Leyton's Sermons

Future State

Bp. Wilkins of Prayer

— of Preaching ; enlarged by the Bp.
of *Norwich* and Bp. of *Chichester*

Abridgment of Mr. Lock's Human
Understanding, *per* Mr. John Winne

Salmon's Polygraph

Don Quixote English, 2 vol.

Osborn's Works

Hom er's Iliads, gr.lat.

Minor Poets, gr. lat.

Screvelii Lexicon, *per* Hill,

Cole's Dictionary, eng. & lat.

Greek Common-prayer

Horace, *per* Mr. Baxter

——— Virgil

——— Juvenal

——— Lucian

——— Martial

Menely Virgil

——— Ovid Met.

——— Val. Maximus

——— Terence

——— Horace

Bu-

Buchanan Hist. Scotiæ
Gullston in Aristot. poesies
Hartnoch Repub. Polonorum
Losii concil. & medicin.
Neuentit analasis infinitorum
Greek Testament, with Themes

T W E L V E S, &c.

Adventures of Telemachus, 5 parts
English Expositor, a Dictionary
of hard words

Leyborn's Gunter's Line

Esof's Fables, Eng.

Dr. Patrick's Version of Psalms

Gentleman's Religion

Greek Bible

—— Common Prayer

—— Apocrypha

—— Testament

Sleidan de quatuor Imperiis

Robertson Heb. Psaltar

Horace Bond

Lucretii Faber

Muy's prax. Rationale

Petits de Amazontibus

Stearne de Visitation. Infirmor.

Thesaurus Poeticus

Farnaby Ovid



F I N I S.

